

# Luke 1:68

Authorized King James Version (KJV)

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

## Analysis

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Zacharias's prophecy, called the Benedictus, begins 'Blessed be the Lord God of Israel; for he hath visited and redeemed his people' (εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ). The verb 'episkeptomai' (ἐπισκέπτομαι, 'visited') indicates divine intervention—God personally coming to help. The term 'lytrōsis' (λύτρωσις, 'redemption') refers to releasing captives through payment of ransom, pointing to Christ's atoning work. Zacharias interprets recent events through Israel's covenant history, seeing John and Jesus as fulfillment of Abrahamic and Davidic promises. The aorist tenses treat future events as accomplished facts because God's purposes are certain.

## Historical Context

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After nine months of divinely-imposed silence (Luke 1:20), Zacharias spoke this prophecy at John's circumcision and naming. The Benedictus reflects Jewish liturgical forms and echoes psalms, prophets, and covenant promises. Zacharias connects current events to the 'oath which he swore to our father Abraham' (v.73), demonstrating continuity between Old and New Testaments. His prophecy anticipates political deliverance ('saved from our enemies,' v.71) while ultimately pointing to spiritual salvation ('to give knowledge of salvation unto his people by the remission of their sins,' v.77).

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does Zacharias's prophecy demonstrate the unity of Scripture and God's faithfulness across generations?
2. What is the relationship between the political deliverance first-century Jews expected and the spiritual salvation Jesus actually brought?

## Interlinear Text

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Εὐλογητὸς	κύριος	ὁ	θεὸς	τοῦ	Ἰσραήλ	ὅτι
<b>Blessed</b>	<b>be the Lord</b>	G3588	<b>God</b>	G3588	<b>of Israel</b>	<b>for</b>
G2128	G2962		G2316		G2474	G3754
ἐπεσκέψατο	καὶ	ἐποίησεν	λύτρωσιν	τῷ	λαῷ	αὐτοῦ
<b>he hath visited</b>	<b>and</b>	G4160	<b>redeemed</b>	G3588	<b>people</b>	G846
G1980	G2532		G3085		G2992	

## Additional Cross-References

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**Psalms 106:48** (Blessing): Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

**Luke 7:16** (References God): And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

**Psalms 41:13** (Blessing): Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

**Psalms 111:9** (Redemption): He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

**Exodus 4:31** (References Lord): And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

**1 Kings 1:48** (Blessing): And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

**Ephesians 1:3** (Blessing): Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

**Luke 2:38** (Redemption): And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

**Ephesians 1:7** (Redemption): In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

**1 Chronicles 29:20** (Blessing): And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.